a kw ha salt chuk cause, as obtained from 1870
B Pollard.

At Tlaa
at Q ?,;C a =
Stolen Joe's
story in one

1871

1872

12.13

1. This went on for a long time, the latter giving a penarrow every day.
2. harmless, just sent
3. Yuná Sáo, means the biggest man all over the world
4. He also used to look after everybody, i.e. to tell them to call Sunday

In the beginning, the time of the first people, a man came down a little below Kihnshewit, i.e. in the (Istatit) people's area. There he lived & got children. He used to give an arrow to one of his sons, furnished with a string for duck shooting, but the lad always lost it. Another of his troubles was that his children were always fighting, so he decided to leave the place, he was disgusted. He took away the boards, leaving just the framework & left glowing embers for his naughty sons in a clam shell. They went along by coast to their new destination, when they saw a single goat on a slide. He had but one arrow, but decided to go after it. As he went up, it came down, & they saw a bear following behind the goat. They hid to see what he was up to. Then they asked him & he said, "I have come to see you, I bring you (his stick (a stick which he had in his hand)) when you want goats, make a motion with the stick & a goat will be killed. You also must hold the stick in your hand, and pray to (3), asking him for whatever you want, to make you strong, bring you success etc". Then he went a little way down the hill, made a motion 3 times with his stick & 3 goats fell dead. He took the stomach grease of one & took it to his brother, to prove that he spoke the truth. Then he returned to his own place, i.e. where his father had aban-

15.13

① śukla

② śiraḥpāṇḍuvāhas, means "white-headed eagle"

1876

closed him. Next morning he prayed to ST, asking for houses, and as he been instructed going to the edge of the wood & not looking back as he prayed. When he finished & looked around he saw 4 good houses, Eagle on 1st, Killerfisher on 2nd, Sea-gull on 3rd, & Owl on 4th. These were all alive. Inside all ready in each house, including (Komotz) in their boxes. When the eagle squealed, as in early dawn, everything came to that house of its own accord, food, goods & everything, & as when each first made its particular noise, the things gathered. He called the people in for a t s m, with the yelling of the (Komotz), & the Bella Bella (tyee) rolled his head in his blanket in shame: he had got everything like this. So he was given a (Komotz) in its box, & everybody was watches, & that is how the Bella Bs got their Kosark business. He lived a very long time & in the course of it moved to several places. His last stopping place was much & he where he made his largest t s m, erecting for the purpose a new house with 6 platforms to seat the crowd. At this place he died. This procedure has been imitated ever since, & the whistles imitate the bird in question.

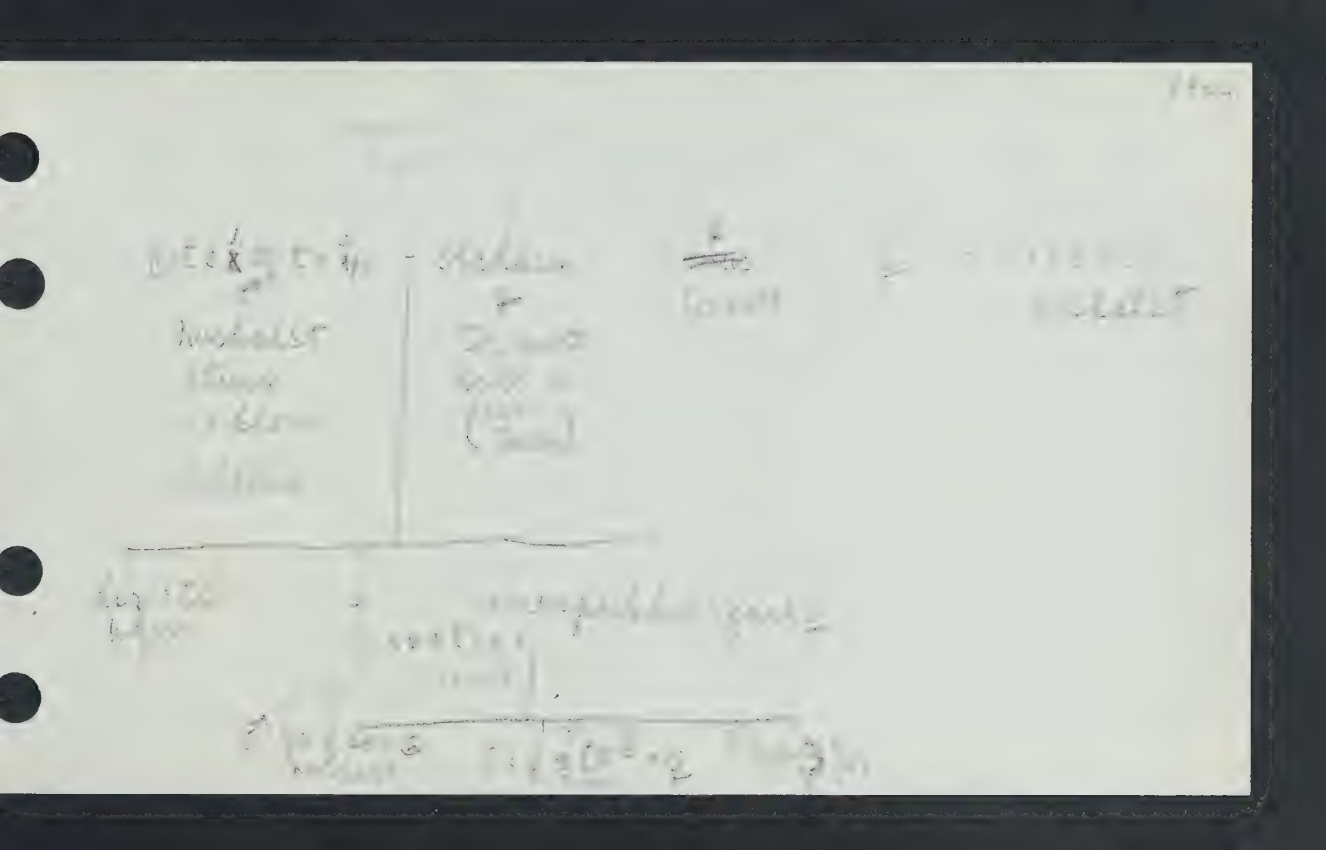
1917

(1) hamite means a big hole, hence is a vulgar expression when applied to the bottom, its connection with a powerful statement, is that much & many goods have passed through him.

Note. At a dance the SUN kwotzam gives the key in which the song is to be started.

The tzulk-s insert words into the songs

The allac-a leads, giving the words for the others.



psl hanʒ was a town where every thing of silver (metal); down below New Westminster. Akans manned by psl hanʒ (tyi) set out ~~for~~ and reached t a l ian, a town where all was copper. The tyi's name was t a l iano. t a l s a i u ʒ was D of t a l i a n o. t a l i a n gave p s l h a n ʒ (tyi) a copper canoe with copper box & much food, & a dance whistle kwax landed at (p s l h a n ʒ), & went along with tu tu sont, they all returned to p s l h a n ʒ. tutusont gave one whistle to Haida, who blew on it & the world changed. tutusont came back from New Westminster to Bella Coola. tutusont gave one to China Hats & one to Bella Bellas. The Halaiaitz was in box all the time. What, a Bella Bella village got one. Then gave a whistle to present

1909
(1) Islands in S. Bentinck Arm.

Bella, each town gave her blood in return for present. Then she gave a whistle to wanuk (Rivers Inlet) to him they got to Rivers Inlet, they threw some fish overboard, they became cultchons, & three Then they went to head of Rivers Inlet. Thence went ~~to noo-kitz~~ to 2 towns on lake, giving each a whistle. s u m hott, a town on lake. Thence to town at ~~the~~ head of lake, where she gave 1 more whistle. They then carried the copper canoe overland to Talbo, to d s i o k, the village at head of Talbo, when he gave a whistle & small fish put in water, that is how cultchons came. Came to q o' p t put fish in river, they throve. Then to 3rd town whistle & small fish. Thence to p u s k, more fish & a whistle. Thence to k s n k s l s t, where gave 1 whistle. Then came in

(1)